

Is UNIVERSAL MILITARY TRAINING Desirable?

BY

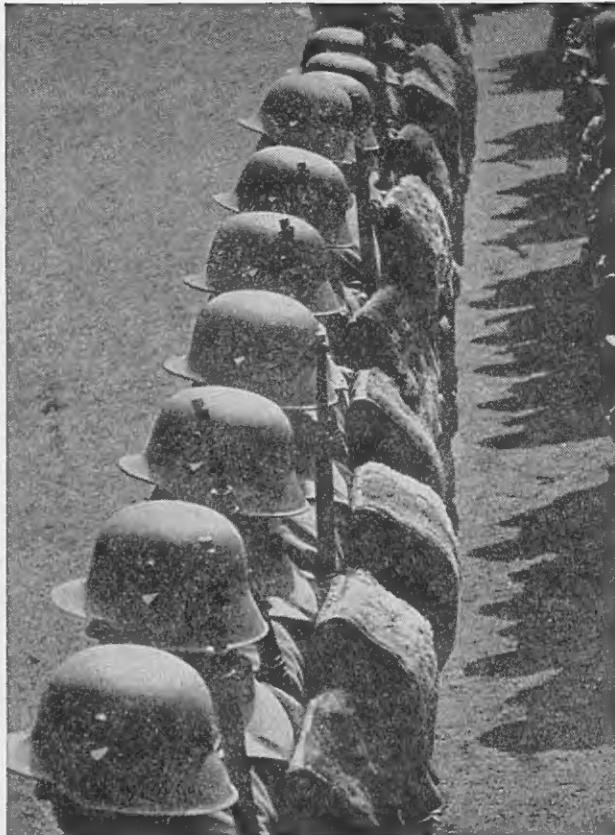
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WHENEVER any proposal is made to change an important policy of our country, time should be taken, if possible, to investigate all phases of the problem before a decision is reached. There does not seem to be any good reason for immediate action on the question of universal military training. Its immediate adoption is not necessary in order for the United States to have an adequate armed force in the event of an early resumption of hostilities. We now have a reserve of more than ten million men, trained in the latest methods of warfare, who could be immediately called into service if need arose. We are still inducting, under the wartime selective service act, all eighteen-year-old youths into the armed forces. A constantly increasing number of discharged veterans are enlisting for continued service. For the next few years we are assured of adequate forces of well-trained men to protect us in case of need.

Furthermore, the immediate adoption of this proposed program would seriously interfere with our efforts to secure the establishment of an international organization that will effectively maintain peace. Conditions are such that those who wish to preserve our civilization must make every possible effort to see that nations do not again make war. All scientific evidence indicates that within a few years, unless common agreement and international organization prevent it, all of our large nations will be making atomic bombs much more destructive than those used against Japan; that they will be made cheaply and in large numbers; that there is no adequate defense against them since they probably may be smuggled into cities in suitcases, or sent thousands of miles in rockets too speedy to be successfully intercepted; that the next war will doubtless begin with surprise attacks and that all large cities in a country could be wiped out in a few hours' time. In a war of this kind the United States would be at a disadvantage because of our highly industrialized society and the high percentage of our people living in concentrated areas of population. Our leading scientists have recently testified that the atomic bomb has lessened the relative military advantage of the United States as compared to other countries. Under these conditions it is especially desirable that we find effective ways of international cooperation to prevent war rather than to continue the attempt to maintain peace by the threat of armed power.

FOR the United States and Great Britain to adopt compulsory military training at this time would have a bad psychological effect upon our at-



—Photograph by Neofot

tempts to secure an effective world organization. Our systems of voluntary military service are as old as our modern democracies. Although every other large country has at one time had compulsory military service, these two alone during the past hundred years have been undefeated in war. For our victorious nations, at the time we are leading the world in an effort to organize to maintain peace, now to change our traditions and adopt the greatest program of military preparedness the world has ever seen, would be to impress upon the world a lack of faith in our efforts; in effect it would be an announcement that we had no hopes for international cooperation. Other nations would ignore our attempts to organize for peace and would multiply their efforts to prepare for war.

There is nothing in modern history to show that extensive military preparedness preserves the peace. Germany in the last two world wars has each time attacked two great nations, France and Russia, that have been expecting war, have had compulsory military training and have thought themselves to be adequately prepared. In the recent conflict, Japan attacked the United States in what was essentially a naval war, although the United States had a navy which was generally thought to be superior to that of Japan. The actual state of military preparedness is not the factor that determines whether or not war will come, but rather the belief of an aggressor that it can secure an advantage by surprise

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A MORMON WIFE — *The Life*



AUGUSTA GRANT'S NEW FAMILY AS THEY LOOKED WHEN SHE CAME INTO THEIR HOME.

1. RACHEL; 2. LUCY; 3. FLORENCE; 4. EDITH; 5. ANNA; 6. HEBER S.

X

A GREAT CHANGE

In the summer of 1893, my mother wrote: "What a change, what a change has come into my life! I do not seem to myself like the same person I was a year ago. I used to feel that I was almost useless, but now I see so much to do that I am almost overwhelmed. I don't think there is anyone who has had a more complete change of life than I have."

"The saddest occurrence I have to record is Lucy's death. She died on the third of January, after such suffering as no one can realize, I think, except those who go through it.

"I have all her sweet children to care for, and my heart is full of pity and love for them. It seemed a very great responsibility for me to undertake at first, and I feared that I might not be able to do all that I ought to in the way that I should. No one can think how sad and sorrowful I felt to go there and take Lucy's place as I did. It was

some time before I could overcome my despondency.

"And yet I am very thankful to the Lord that I have the privilege of taking this responsibility and trust, and I look upon it as a sacred duty, as well as a pleasure, to devote my life to this sweet task of love. My dear husband is so kind and considerate of me that this makes my task much lighter than it otherwise might be. I think I love him more than I ever did before. I shall be so thankful if I can assist them all in any way and share the burdens of life."

Could this be the same individual writing, who, eight years before, had felt to commiserate with her sister, Delia, when the latter had married John E. Booth and had taken on the responsibility of caring for four motherless children? The answer would be yes and no. Yes, because the same pair of hands that had belonged, at least part of the time, to a lady of leisure, now helped in the daily tasks of a large

home. Yes, because the same brain that had struggled with the problems incident to the training of a schoolroom full of restless children now attempted to solve other problems in a family of ten—seven children and three adults. No, because the soul of Augusta Winters Grant had developed, as a result of life's experiences, to a point where she accepted joyfully a situation which in former years would have seemed too much for her to undertake. The fact that there was at last a spot she could call her home, and that she could now assume her rightful name, more than compensated for the extra burdens she assumed.

"Home," she wrote after she had been in her new surroundings for several months, "how sweet that word is to me and how much I appreciate my home no one can ever know, except those who have been deprived of that sweet blessing for as many weary years as I have."

There were gossips who shook their heads and whispered how Lucy was hardly gone before another woman had stepped into her shoes. They didn't know as I do—not only my father, but my oldest sister has told me—that Lucy's last words to her husband had been: "I can die peacefully because a woman that I love and that you love is to rear my five little girls and my baby boy."

The children were not left groping as to the meaning of death. They were made to understand that to one who had suffered as their mother had, death could come as a sweet release. "There was no dark, mournful spirit in that home when I entered it," my mother recorded in her journal, "but rather a feeling of calm and peace."

PART of the serenity of the home, so my mother says, emanated from dear Grandma Grant, who was a member of the household. She had a very satisfying philosophy of life. The religion of Mormonism, for which she had sacrificed wealth and comfort, was the dearest thing in life to her. Hers was a childlike faith, simple and satisfying. Of it my father once said: "When success came, she was thankful; when a child was born, she thanked the Lord; and when a loved one died, she always felt to acknowledge the hand of the Lord. Her motto was, 'It's all for the best.'"

When "Aunt Gusta," as my mother has always been called by Lucy's children, assumed her new responsibilities, she found that her relationship had been carefully explained to the children by my father, and the fact that their mother had stayed in the quiet of her sister Julia Woolley's home for several months prior to her death had somewhat softened the parting.

After the mother of his children had